

During the summer of 1912, when Mr. Davis was on furlough because of poor health, Rev. Lester G. Osborn of the local Seventh Day Baptist Church, who had just been graduated from high school, spent two months with him on Santiago Peak in southern California, working for the U. S. Forestry service.

—Nortonville News.

SALEM, W. VA.

The commencement program at Salem College was brought to a close Thursday morning, when forty-six seniors were graduated from the local institution of learning. The class gift to the college was \$360, to be applied as a payment on the Student Union Building.

Dr. John W. Withers, dean of the College of New York, delivered the address to the class.

The baccalaureate sermon on Sunday night was delivered by Dr. James I. Chesnut, of Fairmont, and on Sunday morning Dr. George B. Shaw, of Alfred, N. Y., former pastor of the Salem Seventh Day Baptist Church, spoke to the Christian Associations of the school and townspeople.

The annual alumni banquet on Tuesday night was well attended. Dr. Joseph Rosier, president of the Fairmont State Teachers College and member of the 1895 class at Salem, was the principal speaker at the banquet, over which Mrs. Sue Kistler presided as toastmistress.—Salem Herald.

PLAINFIELD, N. J.

At the annual church meeting held April 2, splendid reports were given of the work of the church and its auxiliary societies. The supper was enjoyed by a goodly number. It was planned and served by the Pro-Con group of young people. One feature of the evening program was motion pictures.

The Easter music by the choir was especially enjoyed. It consisted of Easter carols of many countries.

On April 22, Rev. Herbert L. Cottrell of Marlboro, N. J., gave us a splendid sermon on "The Divine Significance of the Sabbath." This was the day of the pulpit exchange, so Pastor Warren preached at Marlboro.

The Sabbath Rally program was observed in the morning service, May 20, and the subjects suggested discussed at two Friday night meetings.

The Women's Society, as always, has been very busy sewing, quilting, serving luncheons, breakfasts, suppers, and dinners, besides having their regular worship programs. They have had their annual election of officers and are now busy finishing up their year's work.

The Pro-Con group of young people have had a number of suppers, at which considerable interest is shown in the subjects discussed.  
Correspondent.

### MARRIAGES

Welch-Davis. — Leslie A. Welch, son of Deacon and Mrs. Bert Welch of Leonardsville, N. Y., and Henrietta A. Davis, granddaughter of Mrs. Phebe Brown of Leonardsville, were married at the home of the groom's parents on May 15, 1939, by Rev. Paul S. Burdick.

### OBITUARY

Ormsby. — Walter G. Ormsby, son of Orson S. and Sarah Satterlee Ormsby, was born in the town of Ward, Allegany County, N. Y., June 17, 1860, and died at his home in Alfred Station, April 14, 1939.

At the age of eighteen he was baptized by Rev. A. H. Lewis and united with the Second Alfred Seventh Day Baptist Church, where he continued a loyal and loved member to the time of his death.

In 1887 he was united in marriage to Miss Bertha Clair, and to them were born seven children: Mrs. Ivanna Lewis; Arthur, who died in 1936; Elwood of Almond, N. Y.; Robert and Rowland of Alfred Station; and Walter M. and Elizabeth of Bayport, L. I.

Farewell services were conducted by his former pastor, Rev. E. D. Van Horn, assisted by Pastor Randolph, and the body was laid to rest in the Alfred Rural Cemetery.  
E. D. V. H.

Wells. — Emelyn Lewis, daughter of Peter Clark Wells and Eliza Stillman Wells, was born in Hopkinton, R. I., February 15, 1847, and died May 8, 1939, at the home of her niece, Mrs. Robert Coon, in Hopkinton, Chase Hill Road.

For seventy-five years she was a faithful member of the First Seventh Day Baptist Church of Hopkinton in Ashaway, being its oldest member.

Miss Wells was a twin, her sister, Mrs. Adalyn Wells Barber, having died in 1936. They were the oldest twins in Rhode Island. She was an accomplished artist in music and painting, giving lessons in both in former days.

She was kindly and patient in spirit and charitable toward all. She will be greatly missed by those who knew her. She is survived by a number of nieces and nephews.

Funeral services were conducted at Buckler's Funeral Home in Westerly, R. I., by her pastor, Rev. E. T. Harris, and interment was in Oak Grove Cemetery, Ashaway.  
E. T. H.

# The Sabbath Recorder

Vol. 126

JUNE 19, 1939

No. 25



MISS LOTTIE SNYDER  
Student in the School of Theology,  
Alfred, N. Y.

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# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

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PLAINFIELD, N. J., JUNE 19, 1939

Whole No. 4,829

## EDITORIALS

### THE ASSOCIATIONS

The time of the associations has arrived again. There is something enticing about an association, whether held in East or West, North or South. For days people who know and attend these gatherings have been thinking about them and debating in mind whether they can attend this year. Can they afford the time? Can they afford the expense of travel and other expenses incident to being away from home? Happy are they who decide they will go. Then, for days folks have been praying for the meetings and for special blessings such as they know are to be expected from fellowship together and in the house of God, gathered from various churches and communities.

Also there is the anticipation of those in the entertaining church. Hospitably inclined the people must be in readiness for visitors and delegates. New paint and paper must be applied at home and at church and every bit of dirt chased away with "Old Dutch Cleanser" or other purifying agents. Attention must be given to the things of the heart and spirit. All must be in readiness. A clean, pure heart makes for cheerful faces. Cordial smiles and greetings await the oncoming guests.

The auto has been a blessing and one not altogether unmixed. It makes possible a larger attendance—more people can go—but it makes for quick work, and the average daily attendance is cut down by people remaining at home till Sabbath morning. In the days when the family carriage covered the distance in two days, or by train perhaps a day and a night might be needed to make the trip, folks went and attended all the sessions. In so doing a larger blessing was realized. So it is with many experiences in life. The question presses upon us: Do we take time enough for our religion—does it take enough of us?

### THE EASTERN ASSOCIATION

The Eastern Association was held at Marlboro. If one unacquainted were to get off the train for this meeting at Marlboro, N. J., he

would be disappointed, for he would find himself probably sixty or more miles from where he planned to be. Our Marlboro is the name of the Seventh Day Baptist Church in a rural community about three miles from Shiloh, and the post office is Bridgeton, a busy little city of some fifteen and a half thousand in south Jersey.

This part of the state is a veritable garden spot and trucking for city markets and canneries is largely mixed with dairying and fruit raising. Dry weather has prevailed for some weeks and crops are not quite so good as common. Some good showers fell during the meetings, however. It is a great country.

The one hundred and second annual session of the Eastern Association opened at 8 p. m., Thursday, June 8, with Deacon Auley C. Davis as moderator. Rev. Trevah R. Sutton of New Market conducted a helpful devotional service with a thoughtful meditation on the Glory of God as Revealed in the Heavens, the Law, and the Fear of the Lord, closing with prayer and singing "This Is My Father's World."

Pastor Herbert L. Cottrell in welcoming the friends welcomed them to "a hot country," but said it is one we are proud of. It is a country to stir our love for our country with many places of patriotic historical interest; it is a place and a time for our loyalty to God to be increased; a place of open hearts and homes. To all these we were welcomed. Welcome is in evidence everywhere, but, he said, "I want to tell you of it just the same."

Pastor Hurley S. Warren of Plainfield responded that "We sense this welcome, but are glad to hear you say it just the same. And we thank you."

The president's address by Brother Auley C. Davis was marked by its briefness. It did not lack point, however, that being that our religion must be lived out in our lives every day, even to the "weighing of coal."

### Introductory Sermon

The introductory sermon was preached by Pastor Leon M. Maltby of Shiloh, on the

theme, "Why God Expects Better Things of Us," from the text Hebrews 11: 40, "God having provided some better things for us, that they without us should not be perfect," with an auxiliary text of Hebrews 6: 9, "But beloved, we are persuaded better things of you, and things that accompany salvation."

Pastor Maltby brought a thought provoking, Biblical sermon. If God expects better things of us we must do something about it. A good start in the Christian life is good, but must go on to better and best, and there is always danger of shipwreck of life.

We are expected to be better than the patriarchs of old, even such good men as David or the prophets, great men of God though they were; better than our forefathers, venerable and godly though they were. We must be better than "the average man," better than "the average run of church members." Yes, "better than ourselves." "God expects me to be better than I am." We must be better in regard to our faith, courage, moral stamina—all possible because we have Christ as Savior, Helper, and Friend. We must be better in the fruits of our religion, "the things that accompany salvation." The most valuable and important thing is the welfare of the soul, and the "better things expected of us" have to do with the great foundational things of life. We must not be discouraged—God will help us to meet his expectations.

The local choir led by Roy Tomlinson rendered in vigorous manner the anthem, midway in the evening service, "Swing Wide the Gates." The closing prayer and benediction were pronounced by Pastor Harold R. Crandall of Westerly, R. I.

### Meetings Friday

The business meeting, Friday morning, was preceded by a devotional service of Scripture, prayer, and hymns, conducted by Deacon John Harris of Shiloh, who read the fifteenth chapter of John and called upon Dr. Corliss F. Randolph of New York City Church for prayer.

Interesting letters were read from all the churches of the association. From these letters we learned that the churches though confronted by usual and unusual problems are carrying on with faith and courage. Preaching Missions in most of them with Daily Vacation Bible Schools and others activities were reported. Four of them had suffered severe

damage and loss to buildings by last September's hurricane, but all are repaired or restored amid much rejoicing.

Reports from representatives of other associations were made by Rev. Neal D. Mills of De Ruyter, N. Y., for the Central; and Rev. James L. Skaggs of Salem, W. Va., for the Southeastern. These delegates were voted the privileges and courtesies of the Eastern Association.

The sermon of the morning was preached by Neal D. Mills from the theme—The Divided Christ—the basis from the Scriptures being 1 Corinthians 1: 10-15. He pictured the church at Corinth as typical of the age—about A.D. 56, and fairly typical in many ways of the modern church.

Among many disaffections Paul strikes at that of division—"Is Christ divided?" They seemed to have lost the true significance of the gospel message and, as do we, chose to lay emphasis upon that which was especially pleasing to themselves. What we need and have is a whole, a complete gospel. By division we meet much failure. We seek respectability, but that is often secured at the price of compromise. Christ never compromised. Christ was not satisfied to be a half Christ, but whole and complete the Son of God. This sermon will appear in the Pulpit Department in time.

### Woman's Work

On Friday afternoon a splendid program representing the work of the women of our denomination was presented by Miss May Dixon. A helpful worship program was conducted by Mrs. Leon M. Maltby, who was assisted by the Shiloh Ladies' Quartet, Mrs. Everett T. Harris, and a Marlboro Ladies' duet. Mrs. H. Eugene Davis offered prayer and preceded the program with a short address and testimony. A brief address on work of the board was given by Mrs. James L. Skaggs, member of the board. Mrs. Cottrell's class of young women gave a short drama, entitled "Great Possessions," in a very pleasing and effective manner. This furnished a telling background for an address by Rev. H. Eugene Davis on the "Spiritual Team in Denominational Finance." One cannot listen to an address like this and not be inspired with a larger faith in our task, a greater loyalty to our Christ, and a quickened

faith in God's ability to reach us and accomplish through us what he wants us to do.

#### *The Sabbath at Marlboro*

The Sabbath at Marlboro was a glorious day, both physically and spiritually. A long dry spell of weather was broken in the afternoon by abundant rain that was eagerly taken up by the parched and thirsty soil and was immediately reflected in the happy faces of the farmer folk and others.

But already spiritual showers of blessing had been experienced by the worshipers. The Sabbath eve service was well attended and opened with a carefully planned and executed worship service by Miss Harriett Cottrell, whose meditation address was upon "Salvation Free," and was right in line continuing inspirations of the afternoon. Then followed the evening sermon by Rev. Harold R. Crandall of Westerly, from the text, "For the promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call." God's call is to life, full, free, and abundant—a call to all, and through many different channels: the home, the church, Scriptures, revelation, even through troubles and trials. It comes to all though it may not be recognized by many. Paul rejoiced not so much that he had been called himself, but in the privilege of calling others. The conference and testimony meeting was a spiritual feast in which some thirty-five people took part in a few minutes.

The sermon Sabbath morning by Rev. James L. Skaggs of Salem, W. Va., was on the theme of the Levels of the Christian life. The plane on which we live and travel is determined by our choices, said the speaker, who brought a most inspiring message that stirred and challenged. This sermon has been promised for the SABBATH RECORDER.

At this morning service the church was full to overflowing and more than thirty children went forward to listen attentively to the helpful children's sermon by Pastor Cottrell.

The program in the afternoon was one by the young people and was arranged by and presided over by Rev. Hurley S. Warren. Alton Wheeler of Nortonville, Kan., a student at college and working for one of the local farmers during the summer, conducted the worship period. This program was full of interest and encouragement, and we trust will be reported for the young people's depart-

ment, and as many of the brief addresses as possible be secured to appear in that department.

In the evening following the Sabbath a stirring address on Christian Citizenship was given by Dr. James F. Boughton of the Central Methodist Episcopal Church, Bridgeton, N. J. The theme of the address is of timely interest to folks of New Jersey who vote this month on the referendum of a bill legalizing race track gambling.

#### *Sunday*

Besides the business of the association attended to at the morning services the program of the American Sabbath Tract Society was carried out. Dr. Corliss F. Randolph, the president, presided and brief addresses were given as follows: What Does Your Church Expect in the Matter of Sabbath Promotion, Rev. Leon M. Maltby; Sabbath Conscience Quickened and Sabbath Conviction Deepened, Courtland V. Davis; The Sabbath Spirit Essential to Sabbath Promotion, Rev. James L. Skaggs; and Doors Now Open, by Secretary Herbert C. Van Horn.

The first speaker urged the personal responsibility of life and teaching in Sabbath promotion, the second the need of home teaching, training, and example, the third emphasized the joy element in real Christian Sabbath experience, and the fourth that the fields are white for harvest—doors open in nearly every state and on every continent of the world. What shall we do about it? The session appropriately closed by singing "Lead On O King Eternal."

The next session of the association goes to Ashaway, R. I., with Deacon Robert L. Coon of the First Hopkinton Church as president. Rev. Trevah R. Sutton goes to the Central Association this year as delegate, and Harold R. Crandall to the Southeastern. The joint delegate of three associations—appointed by the Central—was endorsed for the Southwestern.

#### *Sunday Afternoon*

The missionary program in the afternoon, arranged by Secretary Wm. L. Burdick, was conducted by the president of the Missionary Board, Rev. Harold R. Crandall. Rev. Neal D. Mills directed a helpful worship service of responsive readings and songs, with prayer by several called upon from the audience.

Dr. Corliss F. Randolph spoke upon Evangelism: Past and Present—naming seven or eight strong Seventh Day Baptist evangelists with whom he had been acquainted, whose ministry extended over a period of one hundred years. They were Alexander Campbell, Samuel D. Davis, John L. Huffman, and Judson J. Burdick, Charles M. Lewis, E. B. Saunders, D. Burdett Coon, and L. Richard Conradi. These men whom he listed with characteristics of some of the apostles and prophets, he listed as men who had had something of the vision of the Mount of Transfiguration. He mentioned outstanding evangelists of other persuasions whose power also lay in their dependence upon Christ, and the power of Christ.

The day of evangelism is not past, he believes, but there are apparent changes, however, which do not change the need of the same kind of divine power. The speaker declared we have men among us today who depend upon the same power and who, he feels, have seen something of the Mount of Transfiguration.

Pastorless churches, their needs and importance, featured the address by President Crandall, who urged that our churches must be cared for at home if we have wherewith to send the gospel abroad. Then Rev. H. Eugene Davis spoke briefly about the continued and insistent need of China. A gospel there, as here, is needed that will break the bondage of hatred, prejudice, superstition, and fear. China needs our sympathy and prayers; it is no time to withdraw. To draw within and for ourselves means we die. "Concluding Remarks" were made by Secretary Burdick, who declared we need the burning heart, the spirit of prayer, and a great faith. "God, help us to see what we ought to do, and help us to do it."

This program closed with a brief sermon by Doctor Davis from the texts—the words of Jesus, "I am come that ye might have life and have it abundantly," and "I am the way, the truth, and the life." He declared "Faith is the gift of God," and that God is available and sufficient for our every need; if this were not so, he asserted, he would have no message and certainly would not be in the gospel ministry, perhaps not even a Christian. In our own power we fail. With God back of us and within us we shall succeed. Jesus did not come to bring a new system of ethics,

but life, abundant life, and he came saying, "I am the way." Shall we walk in it the Jesus way? We are here to bring forth fruit—and a church without fruit has no excuse for being.

Following this address many new ones came forward to sign up for the "Spiritual Team," and a new impetus was given the work when a young school teacher, already a member of the team and a substantial giver, handed Brother Davis the first ten dollars of a thousand people, who if they will each give ten dollars will complete raising the Budget. This not in public, but privately, and the writer also witnessed another saying, "I will be one of the thousand." That leaves but 998 more to come forward in this venture of faith. There is no question in Missionary Davis' mind but that every cent of the United Budget will be raised. Many will say, "Lord, I believe, help thou my unbelief." It was really a great afternoon.

#### *Sunday Evening*

The closing session of the association was well attended, though some of the delegates had already left in the afternoon for home. Those taking part in the worship service of the evening were Neal D. Mills, Hurley S. Warren, Herbert C. Van Horn, and the local choir of fifteen or more young people led by Roy Tomlinson.

Rev. Trevah R. Sutton brought a helpful, well prepared message on The Two Sisters. However worried or anxious about many things we face in life, we are confronted with the need of making choices—and there is the better part Christ would have us seek, that part for the choosing of which he commended Mary. Christ is the great need. The speaker pictured a model cathedral, unappreciated and neglected until some one placed a light within it. Only then did men discover, love, and accept its beauty for what it was truly worth. Unenlightened, the life of mankind is shabby and poor, but lighted by the Christ hidden in the heart it becomes beautiful and useful. Christ placed high value upon human life. The thing needful is to know Christ and understand him better.

#### *Observations*

1. A splendid group, and large, of young people; attentive, interested. Some one ought to report their morning breakfast and program on the shores of a beautiful nearby lake.

2. Fine singing. The "Mother Church," Shiloh, co-operating in this, as in many other ways.

3. Beautiful home-grown flowers, in profusion.

4. Cordial, friendly spirit manifest. Fine hospitality. Comfortable homes, though at least one was hard to be found after dark. Many roads, leading to widely separated places in south Jersey.

5. Adjourned to meet at the call of the executive committee, at Ashaway, R. I., in 1940.

6. Well cared for grounds, and a modest church interior conducive to worship. A people near to the soil—a people near to God.

### SURRENDERED POSSESSIONS

Too many withhold because  
They cannot do great things  
or  
Spare very much time  
or  
Give large sums.

### QUARTERLY MEETING

The quarterly meeting of the southern Wisconsin and Chicago Seventh Day Baptist churches was held with the Milton Junction Church April 14-15, 1939.

The service on Friday night was in charge of Miss Elizabeth McWilliam, young people's representative, and an inspiring and helpful program was presented by the young people. It opened at 7.30 p.m., with an organ prelude by Miss Arabeth Lewis, of Battle Creek, Mich., after which a hymn, "O Worship the King," was sung. The evening address—"What Should a Church Member Believe"—was given by Carroll Allen of Farina, Ill. Those participating in rendering special music were Boyden Crouch and June Babcock, Nortonville, Kan.; Marjorie Greene, Albion; Phyllis Crandall, Walworth; and Irwin Randolph, Milton Junction.

#### Sabbath Morning

The Sabbath morning service began at 10.30 a.m. with Pastor John F. Randolph presiding. The order of service follows:

Organ prelude, Mrs. Leland Shaw  
Song verse, Holy, Holy, Holy  
Invocation, Pastor Randolph

Responsive reading  
Hymn, Glorious Things of Thee Are Spoken  
Scripture lesson from John 15, read by Rev. J. W. Crofoot, who also offered prayer  
Anthem, Open Your Hearts, Beloved

Milton Junction Choir  
Offering for quarterly meeting. Amount \$22.40  
Hymn, I Love Thy Kingdom, Lord  
Sermon, Thy Kingdom Come, Rev. H. Eugene Davis, Shanghai, China  
Hymn, The Church's One Foundation  
Benediction, Rev. H. Eugene Davis

This service was very well attended and close attention was given to the inspiring and stirring sermon in which the speaker pleaded for more prayer and for a greater faith to precede this prayer, that God's kingdom may come and his will be done in earth, here and now.

A delicious dinner was served by the entertaining church to a large number of people, and at two o'clock the meeting was again called to order by Pastor Randolph, who led the congregation in singing the hymn, O Zion Haste, Thy Mission High Fulfilling, after which prayer was offered by Pastor Carroll L. Hill of Milton.

Miss Mabel West of Shanghai, China, then gave a very interesting and instructive address on the present condition of mission work in Shanghai, with accounts of the refugee and other work being done by our missionaries now on the field. She also told of the memorial tablets for Miss Susie M. Burdick, one of which had been placed in the church at Alfred, N. Y., and another in our church in Shanghai.

At the three o'clock hour Rev. H. Eugene Davis gave an appealing address on "God's Task for Seventh Day Baptists," making an earnest plea for support of the denominational work in every way, and for enlistment in the "Spiritual Team" for prayer and giving.

#### Sabbath Night

At 7.30 p.m. the business meeting was called to order by Pastor John F. Randolph. Prayer was offered by Professor D. N. Inglis.

The minutes of the last business meeting were read. The treasurer's report was read and by vote approved. A bill of \$2.50, expenses of Robert E. Greene as alternate delegate to the meeting of the Wisconsin Council of Churches at Watertown, November 14, 1938, was presented, and by vote allowed and ordered paid.

It was voted to contribute \$15 toward the expenses of Rev. H. Eugene Davis in coming to attend this meeting.

The place of the next meeting was left to the executive committee.

After the reading of the minutes it was voted that the secretary complete the minutes for the evening and supply a copy for the SABBATH RECORDER. The minutes were approved and the business session adjourned.

At 7.55 the evening program, which was in charge of the ladies of the Albion Church, was begun with the singing of two hymns, It May Not Be on the Mountain's Height, and Let the Lower Lights Be Burning, led by Mrs. Hazel Lawton, Albion.

Then followed several beautiful organ selections played by Mrs. Maurice Sayre of White-water. A responsive reading was led by Mrs. Charles S. Sayre, Albion.

A violin solo was played by Miss Marjorie Greene, accompanied by Mrs. Greene.

Rev. L. O. Greene of Albion, read a few verses from Romans 12 and offered prayer.

A solo, Come Ye Blessed of My Father, was sung by Mrs. Hazel Lawton. A short play was then given by the Albion people, the title being "Thanksgiving Ann." It was well presented and very appropriate to the occasion, leaving its lesson of giving according to some definite plan, and not giving just what we happen to have when the opportunity comes.

The meeting closed with the consecration hymn, Take My Life and Let It Be.

Mrs. Willard D. Burdick,  
Secretary.

### JUNE 30 WILL SOON BE HERE!

Budget receipts for the first ten months of this Conference year are a little more than for the same period last year.

The committee does not urge your church to make such a payment to the Budget this month that it will send very little during the months of July and August, but it does hope that you will urge that your people make some special effort to increase the amount for this month so that there will be sufficient funds to meet the bills for this year. Please plan to make substantial contributions during July and August! Will you urge people who have pledged for the Budget either under the plan

of Rev. Eugene Davis or otherwise, to be sure that they are paid up to date? It is an opportunity to show appreciation of the fine work done by Mr. Davis by keeping up with financial and spiritual pledges. If your church has pledged a certain amount for each month, will you urge that it be paid to date?

Many churches have not decided as yet to pledge a definite amount each month. If your church has not done so, will you do all you can to keep them thinking about the idea and encourage that they decide to try it?

A leaflet was sent to you which announced that the Stewardship Council has designated 1940 as a special stewardship year. Will you help by planning to include in your church program a definite emphasis on stewardship for this next year?

The committee wishes to thank you and your church for the support given to the Budget, and to the work and plans of Rev. Eugene Davis.

Please continue to pray for the blessing of God upon our people, and work hard that we may do our part in the "God-given task for Seventh Day Baptists."

Harley Sutton,

For the Finance Committee.

### SPREADING THE SABBATH

By Rev. Neal D. Mills

When the followers of Jesus were persecuted in Jerusalem they went to all parts of the civilized world, not as fugitives, but as heralds of the gospel. In recent years thousands of Seventh Day Baptists have gone into every part of the world. What an opportunity to carry the Christian religion including the Sabbath! We who have adventured far from our own churches, are we still loyal to the faith of our youth?

An excellent way to keep true is to share our faith with others. That gives us added incentive to live our faith consistently, and it will increase the respect of others for us. People are often surprisingly considerate of those who have convictions and live up to them. "To give is to live, to withhold is to die."

Jesus did his most effective work not with multitudes, but with individuals.

—Erling C. Olsen.

## MISSIONS

## EVANGELISTIC PASSION

Much has been said in the Missionary Department about evangelistic work. It has been hoped that the discussion would aid in renewing the evangelistic passion. One may believe in evangelism as a theory and not possess the evangelistic passion; one may advocate evangelism because he thinks it is the best and surest way to build up his church and denomination, and yet not possess the evangelistic spirit.

What is the evangelistic spirit? It is a passion for men and for Christ the Savior of men. The evangelistic spirit is a passion to exalt Christ and to help men; it is a passion to revive cold and heartless professors and churches, to lead those who are estranged from the Father's love to know his love and experience his forgiveness, to nurture the young Christian, tempted and tried, to encourage the Christian pilgrim as he pursues the journey amidst toil, sacrifice, discouragement, sickness, and sorrow, and to make Christ King. To sum it up in a sentence, evangelism takes into account every condition among men that hurts life and ignores the Sonship and Kingship of Christ and strives to change these conditions by bringing men into right relation with men and fellowship with God. It is a passion for men and God. In humble dependence it reaches out for God's approval, love, and help; and in loving sympathy it consecrates all to lifting sinning, sorrowing, and suffering men.

One said in the writer's hearing some time past, "If studying and teaching the Bible is not evangelism, what is?" Studying and teaching the Bible are not evangelism in themselves. Preaching, even the preaching of Christ, is not evangelism in itself. If these things are not done with a passionate longing to exalt Christ and with a heart yearning to help men, they have nothing to do with evangelism. This may be where much preaching and Bible teaching fail. If men are thinking of themselves more than of Christ and are lacking in loving sympathy for all conditions of men, their teaching and preaching are not evangelism; they are "sounding brass and tinkling cymbals." But when Christ and men come to be the passion of one's soul, all one's efforts become evangelism—not alone all preaching, but all teaching, every business transaction,

and all things that make up the life of the follower of Christ. May God give all Christ's disciples and all his churches the evangelistic passion!

**PROFESSOR T. M. CHANG WRITES  
REGARDING WORK AND CONDITIONS  
IN CHINA**

(Taken from the "China Mission Bulletin")

Dear Friends in America:

To you all, friends, I wish to send my sincere greetings, both personally and also in behalf of Grace High School, of which I shall write a little in the following which I hope may be of some interest to you. But first let me say with deep gratitude that God has blessed us here in the school wonderfully in all these days of confusion and conflict, and that through the experience we have come to realize more and more fully the truthfulness of the Psalmist when he said, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me."

In the school, things have not yet become quite normal, as is the case with practically everything else in this part of the world since the war started. But our work has been going on uninterruptedly, and as far as I can see it has been so far just as good as could be expected under prevailing conditions. For the present term we have a total enrollment of 488 students, which is 24 less than we had last term, but is still many, many more than we could or would ordinarily take in, considering the building facilities available. As a result, the school is very much crowded. Virtually every little space has been utilized, including the temporary conversion of a porch, a dormitory room, and a part of the auditorium into classrooms. Of course, they are only make-shift arrangements and as such cannot be very ideal. We need a small separate building for the lower grades and we are thinking, or rather dreaming, of building it in the near future if our school finances should permit.

On the faculty at present there are thirty members, of whom I have no doubt that many of you will remember Mrs. Eling Wang Sung, who is teaching English in our senior high; Mr. Louis Waung, who is in charge of our new industrial department; and Mr. Samuel Dzau, formerly of the Liuho Hospital,

who is teaching mathematics. You might be interested that of our faculty members there are seventeen men and thirteen women, twelve college graduates and ten Christians, but no missionary. We are hoping that the Davises and Miss Mabel West will be with us again next term.

The school is now entering into its fifty-first year since its founding in 1889 by the late Dr. D. H. Davis. Two years ago, before the present hostilities commenced, we had planned to work on a semicentenary celebration, but the "incident" on the Marco Polo Bridge has spoiled all our plans. However, we do believe that we can, at least, celebrate it spiritually by having a renewed and reinforced faith in our Lord Jesus Christ, and with that faith advancing and developing the work that has been continuously carried on during all the years of the past half century. But I know we shall need your prayers and I hope you will remember us always.

Finally, I must say that we are all very glad to have Dr. George Thorngate back in this China field again. He is one of our school directors and I am sure that he will be a great help, not only to the hospital, but to the work of the school as well.

Sincerely yours,

T. M. Chang.

## DO NOT BE DISCOURAGED

Things are not going in this old world to suit us, but notwithstanding this there is no ground for discouragement. The past century has contributed more to the advancement of civilization than all the centuries preceding it since the birth of Christ. In it the progress of the individual and society has increased with marvelous celerity.

A comparison of conditions at the close of the last century with complaint at this time is the conclusive answer to the complaint that the world is going to pieces. The most salient feature of the astounding contrast is the marvelous dominion which mind has acquired over matter. Conquest of the material has been the chief aim; and so successfully has it been prosecuted that, in many departments, discovery and utilization seem to have touched the bounds of the impossible.

Turning to the century ahead of us, evidences multiply that the investigation of matter will give way largely to the study of mental

phenomena—a branch of inquiry yet in its infancy, and from which such developments are possible that he would be a bold prophet who should attempt to define their limit. That they shall bring more familiarly within the range of human appreciation, the elements of the miraculous and the divine in revealed religion is hardly open to question.

Yes, to be sure, there are many difficulties today in our own country and throughout the world. They portend great changes, but God is still on his throne and keeping watch over his own.—Taken from *The Watchman-Examiner*.

**STATEMENT OF CONDITION AS OF  
APRIL 30, 1939**

The Society OWNS:

Cash:

In checking accounts:

The Washington Trust Co.	—\$ 1,325.84
The Industrial Trust Co.	42.98

—\$ 1,282.86

In savings accounts:

The Washington Trust Co.	...\$ 3,266.89
The Equity Savings & Loan Co., Cleveland, O.	678.58

3,945.47

Investments:

Stocks, bonds, & mortgages	...\$108,304.02
Less, reserve for depreciation	5,000.00

103,304.02

Real Estate:

In China	...\$ 55,829.86
Kingston, Jamaica	6,000.00
Garwin, Iowa	2,000.00
Minnesota, Polk County	2,088.94

65,918.80

Total Assets

\$171,885.43

The Society OWES:

Notes Payable:

The Washington Trust Co.	...\$ 13,250.00
Anne L. Waite	500.00
E. C. Burdick	500.00
Jennie Crandall	500.00
S. D. B. Memorial Board	2,000.00
Other	2,750.00

19,500.00

Excess of Assets over amount Owed

\$152,385.43

The above excess shown is applicable as follows:

Funds: Principal Amounts

Permanent Fund	...\$ 90,114.56
Debt Reduction Fund	10,575.56
Alice Fisher Ministerial Relief Fund	3,638.38
H. C. Woodmansee Ministerial Relief Fund	419.42
Andrew J. Potter Ministerial Relief Fund	1,045.65
F. F. Randolph Memorial Fund	64.44
Amanda M. Burdick Scholarship Fund	1,128.37
Ministerial Education Fund	199.38
Ministerial Retirement Fund	36.01

107,221.77

Funds: Unexpended Income

Permanent Fund	...\$ 122.98
Alice Fisher Ministerial Relief Fund	9.30

Andrew J. Potter Ministerial Relief Fund .....	3.00	
H. C. Woodmansee Ministerial Relief Fund .....	3.52	
Associated Trust income account .....	15.81	154.61
Gifts for Special Purposes		
Dr. Thorngate China Fund.....\$	3,963.90	
Bible Distribution Fund .....	44.36	4,008.26
Real Estate Equities not allocated to specific funds:		
In China .....	\$ 55,829.86	
In Jamaica .....	4,000.00	59,829.86
		\$171,214.50
Less - Deficit in General Funds....\$	18,950.20	
Less Debt Fund.....	121.13	18,829.07
		\$152,385.43

### THE CHRISTIAN COLLEGE

(Broadcast by Rev. James L. Skaggs, over Station WBLK, Clarksburg, W. Va., March 24, 1939)

The Christian college is an institution which was born of the hopes and prayers of Christian people. Before the rise of our present systems of public education in high schools and state-supported colleges and universities, the Church was very conscious of the necessity for institutions of higher education for the training of its ministry, its teachers, and leaders generally. Out of this necessity, and often from small beginnings, there developed hundreds of Christian colleges.

In those early days the Christian college provided the only possibility for higher education for the great majority of aspiring young people. We could hardly overestimate the value of the church colleges in the development of our national history. They sent out many graduates who were not only trained in mind, but also in soul and spirit. They became ministers in the churches, teachers in the schools, officers in our states and in our Federal Government. Men trained in Christian colleges not only performed routine services, but they gave character and tone to our public life. They were the greatest possible safeguards of our democratic principles and our free institutions.

With the coming of our high schools, our state-supported colleges and universities the influence of the Christian colleges has diminished. Many have closed their doors. Others have yielded to the pressure of larger institutions, have changed their curricula, and have abandoned their original strong Christian emphasis; while still others are striving under

almost impossible conditions to maintain their Christian character, conform to advancing educational standards, and somehow get along with meager finances from small endowments, tuitions, and gifts from devout people who believe that our Christian colleges should be maintained.

Now there are one or two questions which our churches and Christian people should prayerfully consider and answer. (1) Is there to be need in the future for the Christian college? (2) If our Christian colleges should be a permanent part of our educational system, how are they to be maintained?

Let us consider our first question: Is there to be need in the future for the Christian college? Merely from the standpoint of adequate educational opportunities, we might answer this question in the negative. For there seems to be no limit to the possible expansion of the state-supported schools and large universities. But we have a very strong tradition for the quite complete separation of church and State. So would it not be too much to expect that we could have any adequate courses in our state institutions to instruct and train our young people in the field of religion? Most people would doubtless agree that such a proposition is hardly debatable.

On the other hand, many believe that the need for the Christian education of young people is greater than in past years. The field of Christian service has been greatly broadened in the last few decades. Whereas, in former years distinctly religious service was performed chiefly by pastors of churches, the situation is greatly changed. There is demand now for trained directors of religious education; for trained leaders in young men's and in young women's Christian Associations; for teachers in week-day schools of religion; for social workers who can minister to both the physical and spiritual needs of great masses of people; for teachers in our public schools, who not only understand the technique of secular education, but who can also, at least indirectly, guide the moral and spiritual development of the child; for missionaries in many lands; for teachers in Christian colleges and seminaries. The need and demand for leaders in these various fields of Christian activity and service are likely, on the whole, to increase rather than decrease, during coming years. Unless we are mistaken in reading

the signs of our times, in many nations the Christian religion is now facing a challenge such as it has not faced since the early centuries of the Christian Church. Under such demands and conditions, can the Christian Church look to state institutions to give her young people the Christian education which they need for these stupendous tasks?

Without going into any long discussion of these very elemental facts, it seems reasonable to conclude that most devout Christian people would agree that there *should be a very important place* for the Christian college in the years to come.

It may be well to observe that the denominational relationship of many, perhaps most, Christian colleges is little more than nominal, and that youth of any and all faiths, and no faith, are admitted on equal footing. So our interest in Christian colleges is far from being sectarian. The basis of our interest is in the fact that these colleges stand, in varying degrees, for a Christian interpretation of life. And fortunate is the community or section which has such a college within its boundaries. Sectarian lines may well be forgotten in the personal, moral, and financial support of the institution. The entire area gains or loses in the fortunes of its college.

It may be objected that the standards of many of our so-called Christian colleges are so low that they hardly deserve their classification. And we shall have to admit the criticism. However, they still offer our greatest opportunity for the education of our youth under some positive Christian influence; and we may accept the conditions as a challenge that we help to make them more Christian.

If we can agree in such a conclusion, then we may very appropriately inquire, how are these struggling colleges to be maintained, strengthened in Christian character and quality, and enabled to fulfill their rightful function in the midst of our educational system?

First, we can send our young people to a Christian college, if at all practicable for us.

Second, by our attitudes and words we can help to create in public sentiment an atmosphere favorable to the Christian college, an appreciation of its value, educationally and spiritually.

Third, we can include the Christian college in the distribution of our gifts of benevolence, and we can remember the Christian

colleges when we make our wills. All the Christian colleges of West Virginia could be relieved from their difficult financial problems and could have assured permanence, if Christian people generally would take an interest in them and place in their wills even a small percentage of their estates for Christian college endowment.

Fourth, by kindly criticism, suggestion, and praise, we can strengthen the hands and hearts of those who must bear the direct burden of maintaining high Christian standards in the life of the college, for that is an increasingly difficult problem. And we can encourage the inclusion in the curricula of the college of effective courses in Bible study and religious education, dignified as required courses and extensive enough to make possible a college major in that field.

### THE COSMIC ALTERATIVE

Last Sunday morning at the Belmont Avenue Baptist church the guest speaker was Rev. L. C. Kitchen of the Baptist Institute for Christian Workers, here in Philadelphia. His message on "The Cosmic Alterative" impressed me so much that I would like to pass on a few of the thoughts as I remember them.

The text was John 6:68. "Simon Peter answered, Lord, to whom shall we go? Thou hast the words of eternal life."

A few weeks ago a terrible airplane accident occurred, when an air liner crashed into the ocean. The men and women aboard had to step into the water, hanging to life belts. But they did not despair. They had faith in the little radio instrument which had given out the S.O.S. signal and told their position. They had faith that the cry for help would be heard and that help would come to them. If they had not had this faith, they would have had no hope, but a feeling of panic instead.

It is the same with the world in general today. As each one steps out into the world there must be either a sense of panic, or a calm assurance that all will be well because we have faith in some power which can bring us help. There is so much of evil in the world, so much heartache to bear, so many problems to solve if we must face life alone, that nothing but chaos can come unless we have the one source of power, God, who revealed himself in Christ, and through him gives us

strength, wisdom, and help. "Lord, to whom shall we go? Thou hast the words of eternal life." We must have faith in God and Christ.

The world today is at a crossroads. One road leads to chaos, the other to God through Christ. It is Christ or chaos.

Our world needs a central force such as the solar system has, the force which keeps the sun, the planets, the moon, the stars, all in their appointed places. It is unthinkable what chaos there would be in our world, the earth, as well as the whole universe, if the solar force were destroyed and planets went hurtling through space with nothing to direct them. So it is in our world, for it is made up of the many individuals, and only chaos can result if there is no guiding central force. We must work together in a harmonious whole. And Christ alone has the power to be this central force, to direct each life in its appointed path. It is Christ or chaos.

Man does not create power. It is God who has created all things. Man simply releases or appropriates power. The water running over the dam turns a mighty dynamo, but without the God-given water the dynamo is dead. The powerful engine is useless without the gasoline refined from the oil God gave us. God alone creates power. Man uses. This is one proof that God through Christ is the central force, the power, needed in the world today. "Lord, to whom shall we go? Thou hast the words of eternal life." It is Christ or chaos.

Let us keep close to Christ, let him guide and direct us, let us listen to his words of eternal life. Let us put our faith in him and find peace, sweet peace, instead of chaos.

Alberta Severance Godfrey.

920 Belmont Ave.,  
Philadelphia, Pa.

The Christ life means to me a much happier life than can be lived without his spirit in my heart.

It means a life of service—not a grudging service, but a loving, cheerful one.

It means an undoubted life, a life that gets "on top" of temptations and difficulties.

It means a life of faith and trust. For all this the help of God is at my disposal.

Nettie M. West.

## WOMAN'S WORK IN ACTION

The Woman's Board does not have a specific field of work, as our other boards have, which direct missionary efforts, young people's work, etc. We are backers of the whole denominational program, our task being to arouse the interest of women in the established denominational projects.

Our board, through Miss Lotta Bond, has sent out to all women's societies a list of "goals" toward which all work. It may be of interest to you to know how this goal chart came about. The Council-Conference Committee on Women's Work which was located at Shiloh and Marlboro, N. J., began their work some months before last Conference, believing they had valuable suggestions to make. In preparation for their work they studied old Conference minutes and were surprised to learn that, without exception, everything they had in mind to suggest had already been done or attempted by former and present boards. Then they came face to face with the financial situation. Never had our allotment from the Budget looked so small as when they began to figure on its use. So it was the unanimous opinion of the committee that they would have to make suggestions that did not involve the spending of money. There was value in that finding, and they then turned their thought to those things that build up the spiritual life. The goal chart which they proposed was adopted by the Woman's Board with some changes.

I do not have the goal chart at hand, but its items are for the betterment of the whole denominational program and the enlargement of our spiritual lives—learning the ninety-first Psalm and the hymn, "Take Time to Be Holy," tithing, study of missions to broaden our interests, taking a definite stand in the cause of temperance and peace, extending the usefulness of the SABBATH RECORDER, and supporting the Budget.

Replies to the questionnaire sent out by the council committee were revealing to the committee and to the board. I went to Conference with the very definite feeling that more must be done for the home field and that at the same time we must not curtail our foreign interests. I found that many others felt that way, and we wondered if possibly here lay our opportunity for service.

Then came the challenge from the Religious Life Committee. They too had felt the need and they asked us to assume the financial support of a missionary-evangelist under the supervision of the Missionary Board.

Our new project is just another chance to be good backers. We have not started something new. We are trying to make possible the long-cherished plan of the Missionary Board. The response of women's societies to support this project is marvelous. It has shown to the Woman's Board as nothing else ever has the loyalty and devotion of women to our denominational program—even to the point of sacrifice.—*Author not identified.*

## SPREADING THE SABBATH TRUTH

TRACT SOCIETY, DENOMINATIONAL BUILDING,  
HISTORICAL SOCIETY

By Esle F. Randolph

(One of the papers not received in time for the special issue of the Recorder)

In the early history of Seventh Day Baptists in this country, evangelists included the Sabbath truth in the burning gospel preached wherever the missionary made his way, on foot or on horseback.

About one hundred years ago our Tract Society was organized. Various publications have been sent out by the Tract Society to spread the Sabbath truth. The SABBATH RECORDER, taken over by the Tract Board after a period of private publication, is our heritage at this time to maintain in spreading the Sabbath gospel.

The cost of publication of about thirteen hundred copies of the RECORDER is more than two times the amount received in subscriptions; the difference must be made up from funds received from other sources.

Tract publication has been well nigh suspended for some time past, due to lack of funds. The corresponding secretary has not been able to do the field work which has been planned, for the same reason.

Here we have the Sabbath promotion arm of our denominational organization weakened by lack of funds, almost to the point of stagnation.

The Denominational Building at Plainfield, N. J., stands as a great memorial—a memorial to the enthusiasm, courage, and loyalty of those who have wrought so valiantly in the years gone by. It stands as a great inspirational means for the generations of the pres-

ent and future. The maintenance of this memorial is an obligation upon us as a denomination. Unexpected to us, the authorities levied taxes upon this property which must be met, and the General Conference has asked the Tract Board to care for the building and secure necessary funds to meet taxes.

We have a great history, one that we take pride in. Until the erection of the Denominational Building, a few years ago, we had no place for the safe accumulation of our historical data in the form of records and other most valuable material. The maintenance and collection of this material is indeed a very essential part of the work of our denomination.

Increase in permanent funds, income from which may be used to increase our means of doing the great work awaiting Seventh Day Baptists, is urgent upon us all today as never before.

All activities planned for in the annual Budget must be maintained as funds received pro rata from Budget contributions will permit. Last year we raised only about one half of the proposed Budget. Only about one fourth of the Conference year remains in which to raise much more than one half of the Budget for this year.

## DENOMINATIONAL ADMINISTRATION

By Rev. Paul S. Burdick

Every business must have some sort of an administrator. On the one hand, there are workers to be paid and given work to do. On the other, there are customers who must be met, and their wishes attended to. Those who administer the business act as co-ordinators to the different departments.

So in a religious body, such as a church, or a missionary society, or a denomination, there must be persons to handle funds, to write letters, to be a clearing house of information regarding the work, etc.

The person who becomes impatient and says "Let's get rid of all these officers and of all unnecessary expense," is advocating, whether he knows it or not, the eventual breakdown of the work, which cannot be successful without some kind of co-ordination and supervision.

Moreover, those who accept administrative positions in a business need not become thereby dry-as-dust conservatives. Stephen, the first martyr, became an active evangelist after he

was elected to an administrative position in the early church. He was called to act as deacon and serve hungry folks.

Some of our most ardent evangelists today may not be our ministers, but a treasurer of some organization, or president of a young people's group. One young man never became really enthused over the work of his young people's society until he was asked to serve as janitor and clean the room once a week. With dust cloth in hand, more ideas came to him regarding possibilities of work to be done than ever came while sitting in a chair.

So we ask you to pray for those who hold administrative positions in our denomination, that they may be given a vision of the whole task, and courage to make their dreams realities.

### RELIGIOUS LIFE: HOW ENLARGED AND ENRICHED

By Rev. Walter L. Greene

(A contribution that had to be omitted from the special issue of the Recorder)

The two-fold emphasis which is being made for personal religious living, and then sharing that experience and rendering larger service, represents a fundamental need, and I wish to give my witness to it as a personal need.

It is easy to be satisfied with one experience, and that a past experience, of God and not attempt to go on to higher planes of living. We advance in personal religious living as we come into a new awareness of God, as we establish contacts with God, make decisions for the higher spiritual values, and as we enlarge our knowledge of his will and purpose. Thus we grow in grace and further knowledge of our Lord, achieving more of the fullness of life made possible to those who walk with God.

This richer personal living is not something to be enjoyed by one's self alone. When we attempt to deepen personal religious living, we must also widen human relationships. Life influences life as it contacts life and as it enlarges fellowship in personal service through those who are our representatives in kingdom work throughout the world. Through the United Budget we can share what God has entrusted to our stewardship and make possible a world-wide service for his kingdom.

Andover, N. Y.

### YOUNG PEOPLE'S WORK WELL, FOLKS!

We have said that we have tried to put into the page only materials written by young people or especially for young people. There is here this week a short sermon which will be especially beneficial. Read it, and determine for yourself whether or not it is beneficial. Perhaps you won't agree with the editor; however there is no doubt in his mind concerning the value of this short sermon to a thoughtful young person.

### APPRECIATION, THE KEY TO HAPPINESS

Scripture for meditation—2 Samuel 23: 13-17.

Real living is not measured by quantity but by quality. Methuselah lived nine hundred sixty-nine years and begat sons and daughters. As far as we know that is all he ever did. Jesus lived thirty-three years and changed the course of the whole world. What a difference in the quality and quantity of these two lives.

How do we measure *our* living—by the number of days we live or by the quality of living? The answer is aptly expressed in the "Fellowship of Prayer" pamphlet: "Some days do not seem to count at all. Other days can never be forgotten. Our days are really numbered by the wealth and meaning of our experiences. The answer is—happy is the man who appreciates the wealth and meaning of his experiences as he is passing through them." Have you never seen someone who continually harks back to the good time he had last year? "What good social times we had when we were somewhere else." Yet, I venture to say, any number of his companions would tell you that that fellow didn't appear to be having a good time even then.

The good and the bad are always mixed together, but as we look back we forget the bad and think what a good time we had then. Perhaps some people are doomed always to find their happiness in retrospect, but how grand it would be if we could appreciate the good right now, and be happy right now and be among those who contribute to the happiness of others right now. This comes by the quality of life called appreciation, and appreciation can definitely be cultivated. If you really want to be happy it

will pay you large dividends to cultivate appreciation.

In the Scripture lesson for the meditation there is a real life story of appreciation. David was trapped in a cave by the Philistines. They were probably trying to starve him into surrender. David was thirsty, and his mind wandered back to the well of water at Bethlehem where he as a boy had often quenched his thirst with cold sparkling water. He said, half to himself, "Oh, that one would give me drink of the water of the well of Bethlehem, which is by the gate." Three men slipped away unobserved, ran the gauntlet of the enemy lines and brought David the water. (Just like that, no sooner said than done.) Dare we say David was surprised and abashed? He never thought any one would take him seriously in what he said. He looked at that cold water—his tongue was parched for it. He started to raise it to his lips. Then he thought of the bravery of his men. The possibility that they might have been killed just to gratify his wish, came to his mind. In his mind's eye he saw them, lying out there, on "No Man's Land," cold and still. And David said, "Be it far from me, O Lord, that I should do this. It is the blood of men who went at the peril of their lives." "Nevertheless he would not drink thereof, but poured it out unto the Lord."

Some ultra practical man will give a snort of disgust at such actions. What a waste! But was it a waste after all? It must have been such things as this that caused David's men to love and respect him. If those three men were willing to die for him before, they were more willing now. And what an insight we get into the character and thought of David. He appreciated courage and devotion when he saw it. Furthermore, he knew how to show appreciation. He might have gulped the water down and said, "Thanks." But if he had been that kind of man the three companions would not have risked their lives for him in the first place.

How prone we are to take our blessings and our privileges for granted! As though by some super-excellence within ourselves, we deserve them all. How blind we are to devotion and courage about us! So rapt up in ourselves that we cannot see the heroism around us in everyday life. The love and care and sacrifice of our own parents are taken as a matter of course. The heritage

of the accomplishments of the past in art, science, government, and religion is taken with little or no thought to the lives of men yielded in consecration and service which they represent. A cow may trample underfoot a lily that it has taken all ages to produce. So may a bright, wise-cracking young man trample on something too sacred and too beautiful for words.

To be truly appreciative a man needs wide and varied experiences, but it is not absolutely necessary that he go through all the experiences of all men in order to be appreciative. If he has an understanding of history, if he will use a little bit of his imagination, if he will put himself in the other man's place, he will grow in appreciation. Yet how very few of us will take the trouble or put out the energy to do this. Only now that I am a parent am I beginning to appreciate the love, care, and sacrifice of my own father and mother. As my children wear out shoes and clothes with equal dispatch and thoroughness and as I juggle the family income in concern, I begin to understand about my father's shabby overcoat and why his face had lines of worry, for he had three times the family I have, and yet he managed!

As my children grow older and I feel myself losing the close companionship we once had, I begin asking questions, trying to keep in touch with them. I begin to understand my own mother's questions which I had actually been so conceited as to resent at one time. I see now that she was trying to be a real mother to her son and the son was putting it down as plain inquisitiveness. What fools we make of ourselves when we are blinded by self absorption!

What happiness we could have and give to others if we only had the sense to appreciate our blessings when we have them! Appreciation is a constructive life-building attitude. There may be some satisfaction in saying cutting things that make another fellow smart with shame, but it cannot compare with the shining light of gratitude that comes into a face when some one's efforts are appreciated.

A six year old boy built a bird house out of old packing boxes. He labored many hours and finally took it to his father for inspection. The father's first impulse was to laugh and tell the boy to throw the mess into the furnace. The boards were uneven and did not fit to-



gether; nails were sticking out here and there where they had missed their intended place entirely. But as the father looked he saw a bruised thumb and a scratched and dirty face. He saw also a glow of achievement in the eye. He remembered when he had tried to build a bird house as a boy and had done even worse.

So he controlled his first impulse and praised the bird house. He nailed it on a high post, to the entire satisfaction of the son, and thought that would be the end of it. But not so. Within a month a wren took up her abode there, built her nest, raised the brood in safety, and sang her best in appreciation. The son was completely happy and the father is still congratulating himself on his narrow escape. Appreciation is indeed a life building, life giving attitude, bringing happiness to oneself and to others.

Criticism and denunciation have their place, even as a surgeon's knife is necessary, but they certainly must be used sparingly and only by experts. Jesus criticized the Pharisees, it is true, but it was only as a last resort. When the disciples criticized Mary for breaking the box of ointment over his feet, calling it a waste, he said to them, "Let her alone . . . She hath done what she could." It was the rule of his life to be appreciative, to look below the surface to the motives, to cultivate the good in all.

If there were time it would be helpful to take up many things separately and follow them through in detail—appreciation of the development of art, of science, of education, of government, and of the hundreds of blessings we have. But one thing is needful above all these and that is appreciation of our religious heritage. And of all our religious heritage perhaps the most needful is to appreciate the significance of it. There must have been some terribly real need for Christ to have died on the cross. We may minimize the reality of sin and its consequences; we may scoff at the idea of a real hell; we may differ in our ideas of the atonement—the fact remains Christ felt it necessary to go to the cross, and "by his stripes we are healed."

If we can appreciate or even begin to appreciate what he did for us there, I believe we will have the key to understanding the nature of God, the universe and all things here and hereafter. Here is one of the most fruitful fields of growth in appreciation in

all of life and worthy of our best time and thought. Here is where appreciation will bring real lasting happiness—especially when such appreciation leads to its natural conclusion—a saving faith in Jesus Christ as our personal Savior.

E. T. H.

#### DAY OF PRAYER IN RIVERSIDE

Our third monthly day of prayer opened at nine o'clock in the morning with only three present, but the number soon increased to eighteen. P. B. Hurley, as leader of the opening hour, suggested that we confine our prayers to our schools, as the young people are the hope of the denomination. Some of the needs of the schools were given, the greatest one being a revival of pure religion. Earnest prayers were offered for those who have the selection of the new president of Milton College and for the complete consecration of all the teachers in the three schools.

Don Phillips brought us the subject of "Prayer for Each Church Member." His thought was that if those present were filled with the Holy Spirit they would have power to help others. A still, stagnant pool does not bring drink to the thirsty soul, but it is to the living water rushing down over the rocks that men come for a drink. So it is to those filled with the Holy Spirit that the unsaved come for help. How acquire spirituality? Jesus stands at the door and knocks and if we open the door he comes in. In closing, Don read the poem, "Meet God in the Morning."

So we followed on through the day with exhortations and prayers for the officers of the church; for the young people; for those away in school preparing for life work; for the mission fields at home and abroad. During this hour Rev. Gerald D. Hargis brought a picture of the work in Jamaica and the need of the field. We also prayed for the unsaved by name, for the summer camps of which we are to have three, and in the closing hour Pastor Hurley gathered up the thoughts of the day and asked for special requests for prayer.

Each hour was interspersed with appropriate songs. A few choice thoughts from different leaders follow:

The most of the promises to overcomers were of stones, new names, or crowns, but the greatest was "Behold, I stand at the door and knock; if

any man hear my voice, I will come in to him." His entrance is greater than anything.

Worship, left out, bickering comes in.

Mrs. Henry.

There is no hope for the mission fields if there is not the inspiration from the home field. We need more evangelism.

Rev. G. D. Hargis.

More of Christ and less of self.

Prayers are not always answered as soon as offered, but are like drops of moisture in the clouds, ready to be poured out in God's own time.

Pastor Hurley.

How shall we answer young people when they ask, why not dance, play cards, attend movies, or do other things that are of the world? There is nothing wrong about a pair of shoes, an overcoat, an umbrella, or heavy clothing of any kind, but if one tries to run a race with these heavy encumbrances, will he win? So if we try to run the great race which Christ sets before us, burdened with worldly pleasures we cannot win the great prize, **eternal life**.

Mr. Henry.

When Christ fills the heart, the desire to sin goes out.

Mary Beth.

Let us run with patience the race that is set before us, laying aside every weight and the sin which doth so easily beset us.

Paul.

#### THE SECRET

I met God in the morning,  
When my day was at its best;  
And his Presence came like sunrise  
With a glory in my breast.

All day long his Presence lingered,  
All day long he stayed with me;  
And we sailed in perfect calmness  
O'er a very troubled sea.

Other ships were blown and battered,  
Other ships were sore distressed;  
But the winds that seemed to drive them  
Brought to us both peace and rest.

Then I thought of other mornings,  
With a keen remorse of mind,  
When I, too, had loosed the mooring  
With the Presence left behind.

So I think I know the secret,  
Learned from many a troubled way,  
You must seek him in the morning,  
If you want him through the day.

—Ralph S. Cushman.

#### MORNING PRAYER

God help me as I start this day,  
To choose that road—that chosen Way;  
And give me strength to bear my load  
Of cares and pains while on the road.

Keep me from speaking words unkind,  
And impure thoughts keep from my mind.  
Teach me to smile, to be one's friend;  
And to those in need, my help to lend.

—Reported by Mrs. Glen Osborn.

## CHILDREN'S PAGE

### OUR LETTER EXCHANGE

My dear Mrs. Greene:

My brother Dickie and I started to Bible school today. Zella Babcock is my teacher and Mrs. Oris Stutler is Dickie's teacher. We like it very much. We are going to make a booklet illustrating the 122nd Psalm in my class.

My daddy's summer school began at the college today. He expects to take a vacation after this week.

My grandparents and two aunts from Lost Creek were here for commencement. We had a nice time with them.

Love,

Nellie Jo Bond.

Salem, W. Va.,  
June 5, 1939.

Dear Nellie Jo:

Thank you for helping me out with your good letter. I hope you will do it again soon.

I am glad you have started Bible school and I think you will enjoy it very much. It is Vacation Bible School, is it not? We do not start ours in Independence until July, and a Union Bible School is being planned for Andover boys and girls, starting in August.

It's a happy time when our grandparents and other loved relatives visit us, isn't it? I always thought so.

I must make my letter short so as to leave room for Miss Fay's latest horse story.

Lovingly your friend,  
Mizpah S. Greene.

### WAS ANDY A BAD BOY?

By Lois R. Fay

In the winter I came very near writing to tell you the bad things Andy, our horse, was doing—how he put his head out of the opening in his stall and looked cross at people who walked near there. Besides, he tried to bite the ones who harnessed him, and he

tramped around in his stall and bumped against the sides of it till they broke down and had to be built up very strong. Does not that seem as if he were a bad horse?

But he did so many good things for us, it does not seem right to tell only the bad things. He drew wood that the hurricane blew down, so we could pile it in neat piles ready to be sawed for fuel; and great logs, one at a time, to be sawed into timbers and boards. When that was done he drew lime and fertilizer to the field he helped plow in the fall. Then he harrowed it and made it smooth, ready for grass seed.

Then one day, Dan, the neighbor's horse, came to spend the day, and he and Andy plowed another field for planting yellow corn. When that was done, they plowed another place for sweet corn. Then Dan went home.

But Andy did not eat all his supper. We thought he must have become very tired as Dan is a very quick horse, and Andy had to walk back and forth across the long rows faster than when he worked alone.

When Andy did not want any breakfast the next morning, we were sure he had worked too hard; but when he did not want dinner or supper, we began to wonder if he were sick.

In a day or two more we were sure he was a sick horse. Once Jerry would not eat his meals for nearly three weeks, do you remember? And he got all well again, so we did not worry very much about Andy.

After three days we thought we had better call the horse doctor and see what he thought. He gave Andy medicine, but it didn't cure Andy. The doctor said it cured another horse. Why didn't it cure Andy?

So he gave him a larger dose, but Andy stayed just the same. His eyes looked sad; he wasn't cross any more, but he just wouldn't eat.

The horse doctor was puzzled. He did not laugh at Andy, as he did at Jerry when he wouldn't eat. Andy seemed different, and we were a little worried.

On the morning of the eighth day Andy was dead. The horse doctor said, "Would you like me to find out what was the matter with Andy? He puzzled me. Other horses I gave these medicines to got well. I would like to know why Andy didn't."

Now Andy had been sick several times in the two years he had lived with us, and we

wished we knew why, so we said, "Yes, please find out."

The horse doctor found a brittle, rough, stony ball, about six inches in diameter, in Andy's stomach and it stuck in the opening so no food could pass along. He said, "I never saw anything like it."

Now do you think Andy was just a bad boy when he was crabby and when he was restless in his stall? The neighbors say, "No wonder he was crabby with that hard thing in his stomach," and I think you will agree with the neighbors. Probably you will say too, like the neighbors, "What do you suppose made that hard ball?"

Nobody seems to be able to answer that conundrum. If we find out the answer I will write what it is. In the meantime we have already found another horse, and he is helping finish the corn fields. You will be looking for his name and his color and how we like him, all of which is another story, and an interesting one, too. So good-by till another day.

### BUGS AND BEES AND THE BIBLE

By Rev. Lester G. Osborn

Bugs! Millions of them! What varieties! What ugly creatures! How terrifying if they were as large as cows, or even cats. At that they are a big annoyance. Oh, if we were only as strong in proportion to our size, if we could jump as far in proportion as a flea, if we could travel as fast in proportion as that deer botfly which entomologists tell us makes a speed of from seven hundred fifty to eight hundred miles per hour. Think of the millions of dollars damage done by boll weevils, grasshoppers, and other insect pests. But what do they teach us about creation?

Consider the "bee's knees"! In gathering honey the bee gets pollen into her breathing apparatus. But on her knees is a brush to brush it out. Again we ask, did the need produce the organ? No, for the first bee would have suffocated before the brushes developed, and no honey or bee bread to feed the queens and the drones, so no progeny.

Think of the ant ants. They chew up leaves and spread them out. A fungus grows on them, and from the flowers of this they get honey which is their food. More marvelous yet, they save seeds to plant in the next batch.

And that is not all; they pack the pouches under the wings of the queens with seeds, so the new "swarms" can have food! Who taught them to do it? Who but God!

Then there is the staghorn beetle. The male has horns as long as his body; the female has none. In the larva stage they bury themselves in the earth and wait for transformation into beetles. They are mere grubs, with no apparent difference; yet one buries himself twice as deep as the other, so that his horns will have room to grow, and will come out uninjured. Why do they act so differently? The kind Creator planted instinct in them.

The horse fly is hatched in the alimentary canal of the horse. How does she get her eggs there? She couldn't go in and lay them. No, she lays them on the knees of the horse, the horse licks his knees, and the eggs are taken inside. Who taught the horse fly this lesson?

God gave the Matterhorn fly, which lives in the cold of the Swiss mountains, stockings and mittens of fine hair. Our ordinary flies' legs are naked. And this God who provides even for the tiny insects, is our God!

Nortonville, Kan.

### OUR PULPIT FACING NEW ISSUES

(Sermon given by Miss Lottie Snyder in Homiletics class in the School of Theology, 1939)

Scripture reading—Acts 2: 1-13.

Text—verses 12 and 13. "And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking, said, These men are full of new wine."

Much had happened before this scene at Pentecost which concerned the principal partakers of the baptism of the Holy Spirit. Jesus had chosen these twelve men, one of whom had later proved to be a traitor, to be with him, to help him, and to study with him about the kingdom of God, and all pertaining to a higher spiritual life. Gradually these disciples had to relinquish their hopes of power in a temporal kingdom, and just as slowly they began to see the purpose of Jesus' life and sacrifice. When suddenly their Teacher and Master was seized and crucified, their faith was shattered, but Christ through his resurrection renewed their hope and led them on to new experiences. He remained with them for a little more than a month and

then, upon leaving them, he bade them remain in Jerusalem until the coming of Pentecost. Just why they should do so they could not understand, but they remained there in prayer and in accord with one another. At last the great day came, when upon them descended a new spirit of power, of love for man, and zeal and fervor for the faith they had chosen to follow. They were so filled with ecstasy and joy that they could hardly restrain themselves. Such was the excitement and such the emotion shown by them that the news went abroad and men came and marveled. Some asked one another in amazement, "What meaneth this?" While others mocking, said, "These men are full of new wine."

These two parties at Pentecost, the one party asking sincerely, "What does this mean? How can we understand it?" and the other party mocking saying in scorn, "Oh, we know what is the matter with them. They have had too much wine," represent what someone has called "the two great parties into which the human race divides itself in the presence of a new fact, a new idea, a new process."

These men who in perplexity and doubt were earnestly seeking to know what was the meaning of all this excitement were not ashamed to admit that they did not know, and so from the beginning they proved wise and honest, for it does take a wise man to admit that he does not know. Their whole attitude was such that it would lead to new discovery and new understanding, for these are the results of doubting and questioning when a new issue is honestly faced. What if men had not questioned new issues during the ages through which civilization has passed?

It was a doubter who found that the world was not flat and that there was no danger of one's dropping off if he went out too far; it was a doubter who discovered the laws of gravitation; it was a doubter who studied the human body and found that men had the same number of ribs as women had; whereas before scholars had taught that men had one less rib than women because woman was made from a rib taken from the man's side. Never before did anyone venture to count the number of ribs he had, so closely did all follow tradition. It was only through doubting and seeking that the world made the progress it has during the recent centuries. Mankind will ever benefit from the works of Pasteur, Koch, Lister, Mendel and the countless other

scientists who gave their lives in service, and they too were doubters and seekers. They knew that it would be a hard road which they would travel if they should oppose tradition and go their own way, seeking more sure answers to their questions of life. Difficult indeed was their task, as they gave back to the unbelieving world their answers, to inspire belief and confidence in themselves and in their discoveries. But so sure were they of their answers that men at last believed them and gradually the whole scientific world has taken on the seeking, searching, testing, begun by men who have gone before. No longer do men of science accept what has not been proved, but rather, after first testing it to find the truth in it, they begin a new searching for more knowledge. Although oftentimes there has been a heart-breaking slowness in arriving at an answer, how much wiser is the decision and how much greater the understanding when the point is established!

A writer once said, "To believe with certainty, we must begin with doubting." Man can believe, yes, but how much greater is the foundation for his knowledge if he airs his doubts and begins from the base without the puzzling questions which would weaken the whole structure if left in there. Doubting is no sin if one avails himself of an opportunity to solve his problems or answer his questions.

The other party at Pentecost represents the scoffers of all times. As these men watched the apostles and other religious men gathered together in joy and thanksgiving for the new force of life which had so lately become theirs, they scoffingly said, "These men are full of new wine." Too hard were their hearts and too shallow their lives to understand anything so vital and spiritually uplifting as this. It was so much easier for them to excuse themselves from any further observation by voicing the opinion that this group of fanatics were merely intoxicated. For them there was nothing exciting and nothing to be rejoiced over in such a meeting as this. They were wrong in their first judgment of these men and gave themselves no chance to find out differently. So it is that too often the minds of such as these are closed to truths which the seeker eventually finds.

Jesus had the same experience when he was called an insane person, a wine bibber, and a glutton and a friend of publicans and

sinner, to the possible exclusion of others seeking him, for because of the hasty judgment of his critics, his worthy motives were misunderstood and his work thus made more difficult.

Through all the centuries new ideas have been given little chance of explanation, but have been swept away with a hasty answer and a closed door. The church and churchmen have sometimes been at fault in refusing new ideas, and often there has been the defense of scorn, for scorn is defensive, against any new ideas which might otherwise creep in. So the church has hindered her own progress, for as seeking is the only means of growth, so scorn is a prime hindrance to advance. The church in shielding her truths from the so-called heretical ideas has refused to grow with a growing world and she has lost out to a great extent because of that fact.

And not only have churchmen refused to face new issues fairly, but men in all walks of life, men who might otherwise have grown mentally and spiritually by seeking and questioning with earnestness and open-mindedness.

Just as does the church, so every individual needs to study and search for more truth than he has if he is to grow. To scorn and scoff at new ideas is much easier than questioning and seeking for what truth the whole may contain. It was far easier for those individuals at Pentecost who said, "We know what it is. They are full of new wine," than it was for those who in perplexity and doubt asked one another, "What does this mean?" But how much further those seekers could advance! Theirs was an outlook on life which was natural and normal. Men need to be inquisitive—seeking, asking, weighing as they go through life. Jesus' first disciples were seekers, for hearing about him for the first time from John, they sought Jesus and upon being asked what their purpose was, they replied with a question, "Master, where dwellest thou?" They had to find out something about Jesus and surely a good beginning would be to ask him where he lived. Jesus, perceiving honest searching in their hearts, said, "Come and see." They continued their seeking through the months, and Pentecost was the result, a glorious fulfillment of promise and love. So it has been that earnest men have ever sought and have found far richer understanding of God and spiritual things because they have sought. God cannot come into a

closed and scorning heart, but he has proved over and over with what power he can come into a seeking and earnest soul, endowing it with faith and hope and love. "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened," was Jesus' promise to all mankind.

Which shall we be? Shall we be seekers or scorners when it comes to facing new issues? Shall we accept new truth when we find it? Shall we be students of all truth, or shall we form one opinion and stay by it regardless of anything else? We are sometimes troubled when we find new ideas com-

ing in, ideas which we think may upset our old beliefs. Should we be troubled, or should we not rather search for the new truth which may be used with our old belief in such a way that we advance in our spiritual and mental life? Shall we not seek for God, for truth, with earnestness and longing, that we may gain not only for ourselves but by our seeking may give to all mankind a new spiritual uplift? Let us face new issues with open-mindedness and honest searching for certainty and understanding, as did those men at Pentecost who asked one another in amazement and perplexity, "What meaneth this?"

### DENOMINATIONAL "HOOK-UP"



SALEM COLLEGE QUARTET—Y. M. C. A.  
Carl Maxson, Ford Lewis, Kenneth Van Horn, Francis Saunders

Salem, W. Va.

The above students from Salem College, in Salem, W. Va., banded together last fall to form the fourth Y.M.C.A. quartet to represent the college in public relations work at church services, banquets, and high school assemblies in the nearby territory.

Probably the high point in the college career of each member of the singing unit will be remembered as the time they sang at the Hyde Park estate of President and Mrs. Franklin D. Roosevelt on April 30, 1939.

About thirty guests were present, including royal visitors who assisted at the opening of the New York World's Fair earlier in the day.

Ford, the high tenor, has recently received

his A.B. degree from the college, and is the retiring president of the Student Federation. He was originally enrolled from Gentry. His family has since moved to Shiloh, N. J. Carl, the second tenor, a junior in the college, who is studying for the ministry, is enrolled from Gentry, Ark.

Kenneth, a ministerial student in his sophomore year, comes from North Loup, Neb. Francis, the low bass, is from Boulder, Colo., and has only one more year of pre-seminary work to accomplish at Salem College.

The project was originated in the school year of 1934-35 by Ford and Carl. "Fran" was a member of last year's group, and "Ken" is doing his first year of college quartet work.

Now that the value of such organizations has been definitely proved, the three members of the group who remain in school next year hope to organize two male quartets, looking particularly to the new enrollees next fall for their material.

Four Seventh Day Baptist girls also formed a "Y.W. Quartet," which did not make any outstanding public appearances until late this spring. All four will be back in college next fall, and should accomplish much in Christian service.

Members of the group are: Ethel Main, of Daytona Beach, Fla.; Mrs. Doris L. Van Horn (who recently married Kenneth Van Horn), of Alfred, N. Y.; Sarah Bottoms, of Nile, N. Y.; and Virginia Moulton, of Battle Creek, Mich.

A twenty voice chorus from the Y.M.C.A. conducted a series of "gospel team" trips this past winter, arranged by Alton Wheeler, of Nortonville, Kan. Alton, another ministerial student, has been elected president of the organization for next year, and plans to increase the activity of his organization in appointments in local churches.

The Y.M.C.A. Quartet which sang before Mr. and Mrs. Franklin D. Roosevelt and their royal guests at Hyde Park, on April 30, fulfilled the Scripture passage, "and ye shall be brought before rulers and kings for my sake," in a slightly different way from the original meaning conveyed by Mark in the thirteenth chapter of his gospel.

These four fine young Seventh Day Baptists, three of whom plan to enter the ministry, were summoned as honored guests, to appear before the head of the most powerful nation in the world and his guests from kingdoms across the sea.

For over three hundred years Seventh Day Baptists have been witnesses to the world, of principles which it has long since set aside; and Sabbath keepers who have preceded us have also challenged the attention of serious-thinking national leaders.

Whether in favor or out, whether in the position of martyr or in place of authority, members of our denomination will continue to stand out from the masses. Although we constitute a minority group, we believe that we have a divine mission. We feel that God will use us in marvelous ways to bring eternal principles to the attention of the world, if we are faithful to his guidance. Correspondent.

Alfred, N. Y.

Harold O. Burdick, head of the university biology department, was called to the commencement exercises of Salem College, Salem, W. Va., June 1, to receive an honorary degree of Doctor of Science. The citation for the degree was given by Professor Harley D. Bond, dean of Salem College. Dean Bond is a former student of Doctor Burdick.

Doctor Burdick was graduated from Milton College, Milton, Wis., in 1919. He was a teacher at Salem College Academy until 1920, when he became professor of biology in Salem College until 1929, when he went to Milton, where he taught until 1931, when he began his work in Alfred.

Mrs. Burdick accompanied Doctor Burdick to Salem.

—Alfred Sun.

New York City

The Woman's Auxiliary of New York City Seventh Day Baptist Church met with Mrs. E. E. Whitford Thursday, June 1. Among those present were Mr. and Mrs. Royal L. Cottrell of Brooklyn; Dr. Harry W. Prentice of Yonkers; Mrs. Eleanor Prentice Anderson, Mrs. Miriam C. Regenbrecht of Linden, N. J.; Mrs. Flora P. Chipman, Mrs. Frances C. Terhune of Roselle; Mrs. Ernest H. White, White Plains; Mrs. Fred White, Earlville; Dr. and Mrs. Ralph Babcock, Great Neck, L. I.; Mrs. George Maxson, West Edmeston; and Rev. and Mrs. Paul Burdick of Leonardsville.

—Brookfield Courier.

White Cloud, Mich.

The semi-annual meeting of the Ohio and Michigan churches was held at White Cloud, Mich., May 12 to 14. About one hundred fifty people were served at the tables for the pot-luck dinner Sabbath day. A most interesting program was enjoyed. The presence of Dr. Eugene Davis, of China, added much of interest and inspiration to all who heard his earnest messages. Many joined the Spiritual Team. The cause of missions, particularly that of war torn China, was presented vividly by Mr. Davis. Once "shown the needs," I believe the people of the denomination will respond to the call.

Many faces are sad these days as we will soon lose our beloved pastor, Rev. R. J. Severance. We have admired the beautiful Christian spirit he has manifested in his four years with us, and know that the new field to which

he is going will be inspired by his unselfish efforts. Our loss is their gain and our good wishes go with them in this new enterprise.

Correspondent.

## TWO GIRLS

By Nancy D. Underhill

Annie, a motherless girl of fourteen, lived with her father in a tent down by the river in a western town. She was her father's housekeeper, and must have had a good mother, for she was a good cook and knew how to do all useful housework, even at this early age. But, while she was careful to do every thing as well as it could be done, it did not take all of her time to do the housework in the little tent-house which they called "home."

There were many poor families living in that vicinity, some of whom had sick folk in their homes, and needed help; but they could not hire help, because of their poverty. Annie seemed to know just where help was needed, and with an understanding and loving heart, she hastened thither each morning as soon as her own necessary chores were out of the way. Her needy neighbors all seemed to know Annie, and place full confidence in her, so they would let her know their needs. She was anxious to help all she could, even to carrying to her own little tent-home bundles of soiled clothing, which she washed—oh, so clean—ironed, mended, and returned, begging for more opportunity to be of assistance. She was such a cheerful, helpful soul.

In time, her father, too, passed away, leaving Annie alone. But she never needed to stay alone. A nice family gladly took her into their own home, where she stayed several years, being a blessing to the family and all with whom she was associated, until at last a man came and married their treasure and took her away. So we lost track of her, but we never forgot our dear, sympathetic, and helpful friend Annie.

Another girl of about sixteen years, whom we will call Sarah (but that is not her name) lived with her parents and brothers and sisters, quite near to two old people who were rather feeble, due to their age, especially the old lady who was a semi-invalid; but her kind old brother cared for her very tenderly, doing all the chores and most of the housework. It so happened one cold winter, that

the brother was called away for a few days. Since these near neighbors had repeatedly offered to do anything needful for the old people, the brother went and asked if they would look after his sister during his absence. "Oh yes, why certainly." So he went away, relying upon them to do whatever might be needed for his infirm old sister during his absence.

None of them appeared, however, until after dark when all chores would necessarily have been done. Then Sarah appeared at their door, all dolled up in white silk and painted finger nails, as if she were going to a party. The old lady saw at once that Sarah did not expect to do any work, but only to lend her presence for the night, and be entertained. So the tired old lady did as well as she could, prepared a nice clean bed for her guest, and realizing that a guest must be fed and that Sarah was used to an early breakfast, she tried to prepare a good breakfast for her, not stopping to rest after carrying warm water out to their flock of chickens (a chore which the brother did when at home); but when the meal was ready, she was so exhausted that she could not eat. Being asthmatic, she had to sit in a chair and gasp for breath, wheeze, and cough for several hours. This was followed by a headache which lasted four days. Sarah complacently ate her breakfast alone, then sat and looked real pretty, until she finally decided to go home. Did she offer to do up the dishes, or make her own bed? Oh, no! She was a guest and hoping her hostess would offer to pay her for having spent the night in her home. At dusk she again appeared, smiling and pretty, finely dressed and painted; but the old lady realizing her own inability to cook for and entertain a fashionable guest, told Sarah that she would not be needed longer.

Which of these two girls, I wonder, would our young readers rather be like?

If we wish to be loved, we should cultivate a loving disposition and seek to do things which will make people love us. A doll is a pretty thing, but why try to be just a useless human doll? If we cultivate a disposition to love our neighbor as ourself, we will seek to show our love in kindly acts in times of need. Thus we may be loved, trusted, and admired for what we are.

## RELIGIOUS EDUCATION **The Sabbath Recorder**

(Established in 1844)

HERBERT C. VAN HORN, D. D., Editor

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Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year .....\$2.50

Six Months ..... 1.25

Papers to foreign countries including Canada, will be charged 50 cents additional, on account of postage.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Subscriptions will be discontinued at date of expiration when so requested.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

July 1, 1931, she was united in marriage to Paul Button of Nile. To them were born three children, Paula Jean, Daniel Dow, and Ralph Lee, who survive her with their father and other relatives.

Farewell services were conducted by her former pastor, Rev. Edgar D. Van Horn, assisted by Pastor Elmo Randolph. The body was laid to rest in the Alfred Rural Cemetery. E. D. V. H.

Gardner. — Rosa Lamb Gardner, wife of Deacon Charles E. Gardner, died April 19, 1939, at her late home in Waterford, Conn., after a brief illness.

She was a devoted member of the First Baptist Church of Waterford, especially interested in the mission program of that denomination; but she also gave loyal support to her husband in the Seventh Day Baptist Church. Theirs was a home where two "Sabbaths" were observed each week.

The funeral was conducted by the pastors of both churches, Rev. Harry P. Brothwell and Rev. Albert N. Rogers. She is survived by her husband and their daughter, Miss Jane Gardner. A. N. R.

"These are not my figures I am quoting," remarked the mathematics professor. "They are the figures of a man who knows what he is talking about."—M. P. Recorder.

### RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

TOURIST ROOMS—One mile north of junction of Routes 62 and 31 (off 122A via Worcester). Fay Farm, Princeton, Worcester Co., Mass. 5-15-t6-26

RELIABLE TENANT may share country house furnished, garage, phone. Lottie Ashcraft, Swedesboro, N. J. It

### MEETING OF SABBATH SCHOOL BOARD

The special meeting of the Sabbath School Board was held at the home of Jay W. Crofoot on Thursday evening, April 13, 1939, at 7.30 p.m. The following trustees were present: President J. F. Randolph, Robert E. Greene, George H. Crandall, Edwin Shaw, J. W. Crofoot, W. D. Burdick, L. O. Greene, C. L. Hill, and D. N. Inglis. One visitor, Mrs. J. W. Crofoot, was present.

Prayer was made by Pastor C. L. Hill. It was voted that C. L. Hill be appointed secretary *pro tem*. It was voted that the program of the Sabbath School Board at the General Conference be left in the hands of the president and secretary.

The proposed Constitution and By-laws of the Seventh Day Baptist Education Society were taken up for discussion.

Voted that it is the sense of this group that the following should be added to Article V of the Constitution after the words "similar Associations."

"And an Executive Secretary whose duties shall be to supervise the carrying out of the objectives and activities mentioned in the Constitution and By-laws of the Seventh Day Baptist Education Society in harmony with the wishes of the executive board."

Voted that we approve of the suggestion received from the Young People's Board with the exception of the words, "The term shall be for seven years." This would make the suggestion read: "There shall be provisions for rotation of directors. Seven of the original members shall be elected from the college-age group; thereafter at least three members shall always be of college age."

Adjourned at 9.55.

C. L. Hill,

Secretary *pro tem*.

### O B I T U A R Y

Button. — Kathryn Virginia Lewis Button, oldest daughter of John and Ivanna Ormsby Lewis, was born in the town of Alfred, N. Y., July 28, 1910, and died in the Jones Memorial Hospital, Wellsville, May 20, 1939.

In 1922, she was baptized and united with the Second Alfred Seventh Day Baptist Church, remaining a faithful and active member throughout her life. She was efficient in the field of religious education, a teacher of marked ability and served faithfully in that capacity.

# The Sabbath Recorder

Vol. 126

JUNE 26, 1939

No. 26

The world has work for men—  
Men of purpose, strength, and zeal;  
Men with courage, staunch and real;  
Men with passion for the right!  
Men of honor stainless, bright.

The nation calls for men—  
Men to trample down the wrong;  
Men to guide a stumbling throng;  
Men to govern, counsel, lead;  
Sure in wisdom, brave in deed.

The Church seeks earnest men—  
Men of vision, spirit led;  
Men whose selfishness is dead;  
Men to send the Master's word  
Till the farthest soul has heard.

The Christ is calling men—  
Men to consecrate their all,  
Heeding but the Savior's call;  
Men with faith in strength above,  
Filled with patient, fearless love.

God shares his work with men—  
Work dispelling darkness drear;  
Work to bring his kingdom near.  
Work for men, firm, valiant, true;  
Noble work for men to do.

—Selected by Mrs. L. A. Wing.